THE

NEW-JERUSALEM MAGAZINE.

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Vol. XIV. OCTOBER, 1890. No. 10.

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PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

SINGLE NUMBER, 20 CENTS. *YEARLY SUBSCRIPTION, $2.00.*

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - -	$2.00 a Year.
To Clergymen and Students in Theological Schools,	1.00 a Year.
To subscribers in Great Britain - - - - -	2.40 a Year.
Clergymen " " " - - - - -	1.40 a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:— Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - - $1.25 a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

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NEW-JERUSALEM MAGAZINE.

VOL. XIV.—NEW SERIES.—No. 10.

OCTOBER, 1890.

OUR SUNDAY SCHOOLS: PRESIDENT'S ADDRESS.

No one could be so obtuse in offering a paper on this subject as to fail to see that he is on dangerous, if not, indeed, on forbidden ground. He can scarcely speak of what *is* without criticism, and he certainly cannot speak of what ought to be without assuming a position still more difficult than that of judge, namely, that of prophet. It was Socrates who used to spend his days in the market-place, and the workshop, and the kitchen, inquiring into what was going on in Athens, and at the same time telling his fellow-citizens what ought to go on; and it was the same Socrates who was doomed to drink the cup of poison for no other reason than that he had come too near the truth in his conversations.

Since then, and that was very long ago, it has been deemed safer to prophesy smooth things, to present congratulations on the auspicious outlook, and so on, till men and women have learned to regard anniversary addresses as mild opiates which relieve for a time the pain of conscientious unrest, leaving one to fall back presently into a still more unpleasant conviction that things are not just right and need a remedy rather than a soporific.

Moreover, it seems to be the duty of an annual address to go more deeply than surface observations would lead one, and to have something specific to say as to the field which a president is supposed to survey. How tiresome have certain

steady progress in spiritual light and power which would result from devoted class work in the study of the Holy Word from end to end, year in and out.

There is a commendable effort now making to introduce the study of the English Bible into the colleges. With scarcely an exception something of this sort has already been done, and, though conducted in what we should call a superficial way, it is going to give an understanding of Scripture history and the like which will demand on our part the most thorough preparation. But these large societies with little adult classes—how many intelligent members will they furnish for the ministry and for the great responsibility of the position of ministers' wives? how many who can write for the newspapers, even? how many who can witness a good confession?

You must pardon my urgency, when I say in all sincerity that this state of things is ignoble, unpromising, and threatening. So small a number of adults in the Sunday school means a scanty interest in its success, a lack of zeal in spiritual studies, a disposition to get away from the church as soon as possible on Sunday — a generally unprogressive condition.

What ought to be, I need hardly take time to tell. Of a hundred communicants in actual residence, there ought to be at least six classes of a dozen members in each, and meeting every Sunday; studying the letter of Scripture if they neglected it in youth; studying the doctrines in their printed form, and the applications of them to subjects which here and there, now and then, are important; going into the grounds of the sermon and making it as effective as possible. It would not be the least of the benefits which such a reform would produce, that the whole school would feel in its singing and sphere the presence of the elders and would be much stimulated.

And does any one suppose that those eight classes would fail to furnish a fair proportion of ministers, and intelligent, devoted wives for them? No, the consecration which is wanting in one who hurries away from the church while the school is gathering, would be found. In a new sense it might be said:

They helped every one his neighbor and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying it is ready for the soldering; and he fastened it with nails that it should not be moved. (Is. xli. 6, 7.)

How can this mighty change be made? Who shall find the way to remedy this vital defect? As I look over the list, I can see no Society which has thirty per cent. of its adult people in school, though there may be one or two exceptions in the case of small societies having ministers only occasionally, and then attending in full force. I feel that the remedy is to come, if at all, from a perception of the gravity of the situation, of what it means that but three men finish their studies at the Theological School this year — one a Swede, one an Englishman, and the third, a Southerner who never heard of our movement till he was grown up — and not one from our societies; and this, too, with the demands upon us for at least seven men to receive at once good positions.

Perhaps we need to be kindled into energy by men coming to us from without, who, enduring the disheartening effect of our present coldness without despairing, will inspire us with a feeling not now possessed.

Now as to the children's classes, to which I would more briefly refer. Here your fault-finder is apparently baffled, but let me proceed for a few minutes. It is well known that the younger children like the school, and are seldom absent by their own fault. A parent may be negligent, or a teacher may be repellent, but generally speaking the full strength of the children connected with a Society may be counted in the school. As our membership includes many so old that their children are grown up, and many who are unmarried, and some who have, though married, no children, it is not strange that the number of children is commonly far below the reported number of members. Thus here on the list are seventy members and forty scholars, sixty members and twenty scholars, a hundred members and fifty scholars. But in marked contrast to that, here are a hundred members and a hundred and sixty scholars, thirty members and a hundred

and sixty scholars, and we have to ask why this immense contrast is seen? The simple reason is that these latter schools have done their duty, that they have reached out to the unchurched families of the community and have brought in children who were glad to come, and that they are thus building broadly and firmly for the next generation.

Considering the number of children in every community who have no place to go on Sunday, considering the aptitude of all young children for such instruction, is it not just cause of regret and even of apprehension that our schools in general show little or no missionary spirit, and seem to exert no attractive influence in their communities?

The questions must arise, Do the teachers make the classes so happy that children tell their mates about it? Do the people of the church see that their schools have at least equal facilities to those to be found elsewhere? Above all does the pastor, as he goes about among the unchurched families, invite the children to come, and personally make them welcome when they do come? Whatever the reason, our schools are much smaller than they ought to be, if the success of some be a guide.

As to the older children not much needs to be said. In the development of reason, boys especially often become wayward and disposed to ignore spiritual truth. As the teacher sees the eagerness with which the athletic contests are watched and the reluctance with which the Sunday-school lesson is studied, he or she feels anxious for the future. This difficulty is everywhere serious, but it does not prove insurmountable everywhere. And it would not be half so serious if the older children did not see their elders wandering off, utterly inattentive to the school. A boy of sixteen naturally anticipates the time when he shall be as free as his father, and any little cause — the temporary absence of the regular teacher, or the loss of two or three Sundays from sickness — is quite enough to sever the thin thread; and it is never reunited in most cases.

There seems to be an impression that, if the school has held on to a youth till he has come of age and professed the

faith, that then the school has done its part well, whereas if it loses him just before that it has failed. This seems to be an artificial and superficial measure to apply to an eternal work. If the school has held on to the youth till he has openly professed the faith, and loses him so that he appears no more in its adult class, though he may be found in the church service, the school has failed signally, because it has taught him somewhat without inspiring in him the love of learning more. Said Emerson: "I would study, I would know, I would admire forever." (*Cambridge Address.*)

We know that the opportunity of usefulness through study of spiritual truth continually increases with us. If then at twenty we cease that study, we ignore future opportunities of doing good. The school which so trains us that we are glad to drop its studies, fails to train us. It should train us for life and for a life of discipleship and pupilage.

"Were man to live coeval with the sun, the patriarch pupil would be learning still," is the wise saying of Young. But I have better testimony than that. In T. C. R. 751, I read that at the end of the service in heaven attended by the ten who were learning its life, the preacher came to them and they conversed together for half an hour, and he spoke concerning the Divine Trinity as being in Jesus Christ, in Whom dwelleth all the fulness of the Godhead bodily, according to the saying of the apostle Paul; and he afterward spoke of the union of charity and faith, calling the latter truth, because faith is truth.

This goes to the same point of presenting to us an unpleasant contrast. In theory we imagine a church and a school as composed of the same persons, old and young, when engaged in the study of spiritual truth. The service devoted to worship and instruction in some lesson of life has been carried through. All have attended it and have taken part in it. After cordial greetings, those who must go, reluctantly depart, and the pastor leads the way to the school-room. Here all have their questions to ask and answer according to age and circumstances. The children, the youth, the adults, at various stages of life, are provided with the needed teachers and in a

spirit of mutual interest the time is spent. What would be done in such a school cannot now be considered. It is enough to say that all things would be in proportion — the singing, the memorizing, the class work, the general exercise, all would have their places. And the range of study would be sufficient — as broad as human need and as Divine revelation. What a power such a school would be with its combined ages, its heartiness, its earnestness! To be out of such a school, if we belonged to it, would be a felt loss. To be in it would be happiness, gain, peace. Such a school would be a city set on a hill. And the literature that schools of this sort would produce and scatter everywhere! And the teachers which they would in time develop! And the ministers that would come out of them in strength of will and mind — in skill to manage church work, and power to lead in it! What progress would soon appear in methods and text-books! What conferences of teachers there would be if this reform could come to pass!

In this plain statement of what seems to be the supreme defect of our schools as they are, in contrast with what they might be made at once if they could have the baptism of the Holy Spirit and of fire, I have not touched upon the internal working of the schools as they now exist. Let me therefore add, that of the schools as they now exist, only what is good can be said if we simply look at the work done in the classes. We have earnest teachers who do not confine their efforts to the school in session, but go to the teachers' meeting, and even to the homes of their pupils. How much it helps to have the teacher sometimes invite the pupils to his or her home! The main defect of our teachers I believe to be in their ignorance of Bible facts which causes them to be diffident in the presence of their classes. A remedy for this is in part supplied by the lesson papers, but a still more permanent aid would be a careful reading of the Bible in course again and again.

I do not see that anything in our schools as they are and as far as they go needs much change except as here and there improvements may be introduced by the pastor or superin-

tendent in consultation with the teachers. All that I have endeavored to do is to point out that our schools go so little way that they largely fail to attain their end. Like the beautiful Barada descending from the Lebanon mountains and watering the gardens of Damascus, the stream of spiritual life in our schools seems to be succeeding in overcoming every obstacle; but, alas! ere long the current fails, the stream stagnates, the waters are lost. So I fear it is with our schools at large, in that a heavenly success seems to attend their efforts with the young, but when these children shall have become middle-aged, the Sunday newspaper will take the place of the Bible lesson, the feet will hurry away from the opening school, and the call for devoted men and women in the pulpit and the parsonage will be unheeded. Money will be forthcoming from the abundance of wealth, but the gift of the poor widow will generally be wanting — even all her living. The net will not be cast on the right side, and when the Master calls over the water, "Children, have ye any meat?" we shall gloomily answer, "No."

Some of you have seen men along the Nile working in the torrid sun, and doing nothing but stooping and lifting water from the river upon the land, or part way to the level of the land. There they work naked, with the river in front and the black bank behind, lifting, lifting hundreds of times the heavy shadoof. You call it the hardest of all work. So it is. But it has two results — the men become athletes; the fields bear abundant harvest. Is not this glorious, to develop every power of the frame to perfection and at the same time to serve mankind with essential benefits? I heard a shadoof man call out something to a soldier who looked on him with pity from a passing steamer, and I asked the officer in command what he said. He answered: "He says, 'You may go. I will stay; for I am happy at home.'"

Is it not a life lesson for us, and does it not apply to our schools? The good scholar or teacher, however old, is lifting the Water of Life from the Divine river, and pouring it forth among his fellowmen. He who deserts the school because he has the power to do it, wanders away like the idle soldier,

at ease bodily, but not above reproach in his life purpose. To this glorious work which the Lord in His mercy has committed to us, why will not all our people consecrate themselves, so that if all the world beside runs to luxury and spiritual sloth, they can remain, not resigned only but joyful, because they know what they do, and are waiting with loins girded and lamps alight the coming of the Lord as He returneth from the wedding. "Blessed are those servants," saith He, "whom their Lord when He cometh shall find watching."

Cambridge, Mass. T. F. WRIGHT.

OF USE. — It is the law of all earth, and heaven, and Him Who made them — that God is perfectly powerful, because He is perfectly and infinitely of use; and perfectly good, because He delights utterly and always in being of use; and that therefore we can become like God — as the very heathens felt that we can and ought to become — only in proportion as we become of use. I did not see it once. I tried to be good, not knowing what good meant. I tried to be good, because I thought it would pay me in the world to come. But, at last, I saw that all life, all devotion, all piety were only worth anything, only Divine, and God-like, and God-beloved, as they were means to that one end — to be of use. . . . The whole world round us, and the future of the world too, seem full of light even down to its murkiest and foulest depths, when we can but remember that great idea — an infinitely useful God over all, Who is trying to make each of us useful in his place. — *Charles Kingsley.*

WORSHIP IN THE SUNDAY SCHOOL.

We occasionally hear the fear expressed that there is danger of the Sunday school standing in the way of future worship in the church, or it is asserted that Sunday school is allowed to take the place of the church to the child; that it is made by many a substitute for home instruction in spiritual subjects. Any of these results would indeed be harmful; but may not the Sunday school have opportunities more favorable than can be found in the church or in the home to awaken the spirit of worship in children, and to teach them to clothe that spirit spontaneously in fitting and helpful forms of worship? May not the Sunday school have opportunities whose use we have not fully learned?

We wish to have the children so fully imbued with the spirit of worship that it may become a natural element in which to live, and in our effort to gain this desire a danger meets us at the start. Attempting to establish the child in right action we may fail to remember the child; anxious to ground him in good habits we may crush spontaneity and give rise to a fearful and capricious superficiality. As the child's body is a garment for his soul, so should all external acts of worship be the natural expression of worshipful states. We care for the body's health and orderly development, but if we are wise we give our first thought to the development of a heavenly soul within. So in regard to worship, it must be our first concern to watch the development of the spirit of worship in the child. For the first unconscious manifestations of this spirit in outward forms of reverence we must watch, that we may encourage them and give permanence to the states which these express.

When we see the child sit with folded hands and an expressive countenance, we may know that it is the desire to grasp that life which he feels within; ours is then the opportunity to foster and strengthen this intuitive belief in God, which is later to be brought to full consciousness. In that

hour when alone with the child, let us take him in our arms and teach him of the Heavenly Father, His love for us, and the love and gratitude we owe to Him.

As the child has been drawn closer to mother and father by having seen his relationship symbolized by the mother-bird covering her young with sheltering wings, and the father-bird providing food, so now he is prepared to raise his thought above, through having felt the love and protection of earthly parents. Note here the necessity for wisely exercising an unselfish parental love, and for exacting from the child an expression of love which is given in definite action and not simply in demonstrativeness. The more perfect the love our life embodies, the higher will be the conception of God in the awakening soul; and if the child's love has been judiciously directed through performance of kind deeds, it will now become easier to surrender each thought and act to the new-born Lord Who is to be supremely loved. And if we would lead children into this real worship we must show them more than the empty forms of devotion in our own lives. Great responsibility rests with us to make each little act of the daily life harmonize with expressions of piety, both of which pass before the observation of this forming mind connectedly, creating a childish presentiment of devotion to the unseen God, and awakening his own slumbering religious faculties.

And now we ask, will the child be content to follow our leadings in solitude? Will he not soon learn the need of human companionship — soon feel for human sympathy? And where will he seek them? Unquestionably he will turn to those whose years, feelings, and actions are in agreement with his own; his life is intensified by observing in another's a reflection of his individual sensations. It is a heavenly law that all good things are multiplied by sharing them with others. Where two or three are gathered together in the Lord's name, He is in the midst of them.

As we perceive in the child this instinctive reaching out for association of spiritual ideas, and recognize through it increased spiritual needs, can we do better than to turn to the

Sunday school, whose function it should now be to provide a set of experiences that will further produce right action and develop individuality in the observance of worship?

Is it enough that we give children a place in our church pew, where they feel something of the holy sphere of worship and acquire an external habit into which the spirit may enter at more mature years? Does it occur to us that we might make a church for our children, where, on the plane of their life, their whole souls might render conscious worship? Does it occur to us that it may rather be the duty of parents as responsible guardians to go with the children to their service? At least — because it is natural to children to wish to share with those they love what they themselves enjoy — let us all, parents, friends, older brothers and sisters, go with the children to the Sunday school, in full sympathy with their childhood states, drawing near with them to the Lord — becoming ourselves as little children.

Assembled in the Sunday school, it will be our purpose in delightful ways to waken in the children a love for heavenly things, that faith in them may grow; then to lead them to confirm this awakening by giving it full and spontaneous expression. We must begin and end by dealing with real thoughts and feelings, and indulge in no empty phrases or words which to the children are meaningless. Not by direct definition, but by guiding the perception, we must let them know the meaning of each unusual word we are obliged to use. And let us remember in regard to the emotions which we hope to strengthen in the children's minds, we do not need to force upon them what is foreign and unnatural; we need rather to quicken and develop what is there. To this end every exercise of the school should be helpful — every Bible lesson, every prayer, every song — all should be in harmony with one leading thought to be emphasized.

This need of making the thoughts and feelings active in the children's minds before attempting to give expression to them, leads us in turning to the Bible lesson, to tell the story first in our words, graphically and simply as possible. Then let it be felt that we have the same in the Lord's own words,

in this His Holy Bible, and read the narrative as written. Or, when introducing a new song (no matter how old, each song should be treated as new from the beginning of each year), for example, we should do so by first drawing out the spirit of the verses; they are to picture the child's own life, but unless we awaken the inner feeling, the words will be sung mechanically — they will be but a vain show of what another has thought and felt. It is only as the song is introduced that we dwell upon each thought and affection intimated. These cannot all be developed in one lesson, but after the entire sense has once been conceived, we can use it in its proper connection with other lessons; once having traced its particular relation to the Lord, it will be easy to give it a general adaptation, with slight reference to its special bearing. The class would soon learn to do this as a natural result of their training.

We would not recommend a continued presentation of new songs; the awakening of the spirit can be produced in various ways — for instance, a vivid Bible lesson might be given first, and then the children asked what songs to sing. Question why such a selection has been made. If it has been well made, in harmony with the story, let the children point out the connection as fully as possible, with probably a little suggestion. If the choice was not fitting, it would be well to engage the little one to repeat a part of the story, and then ask: "Can you not think of another song which would help us to remember the story?" It would only be one who had not had full benefit of the training who would be likely to go astray.

Let us enter such a school as this prelude pictures. Children are assembling with a sense of freedom — that perfect freedom which is gained through observance of rules — gathering as they would in the home, with the fresh delight of being congregated again to enjoy united prayer and praise, and not feeling that they are about to enter into wearisome exercises, under control of a superintendent. They come with gladness, knowing they are to be fed with food not to be had elsewhere; in trust and confidence they come to yield all the

adoration in their hearts, through hearing the Word of God, repeating prayers, and singing hymns — their outward expression the spontaneous result of their inner feeling. This is worship.

We have observed the entrance to be with a spirit of freedom. There has been no look of awe — a throwing off of the natural self outside the door, and an assumed demeanor inside. Their love and reverence have been expressed in tender, cheerful smiles, and the gentle exchange of "Good morning," in finding allotted places. At the opening hour a few chords on the instrument is the summons for silence, and an introduction to a well-known song prepares all to unite heartily without announcement:

"Again we take our places
Amid the friends so dear,
To stand before our Father
Who comes to meet us here;
And Oh! may we remember
His words of loving care,
'Where two or three are gathered,
I will be with them there.'"

The Lord's Prayer is now repeated in unison, on bended knees, with eyes closed and hands clasped — followed by one of the selections in "The Hosanna."

For the lesson, let us suppose that the leader has in mind the Sun of Heaven, the sun of this world, and their connection. The whole countenance expressive of interest in the answers to be received, he asks: "Children, have we any sunshine in the room, this morning?" As clouds are heavy in the sky, for answer there is a general "No." With a quizzing look, Mr. A says: "I think I see some coming from the faces about me." Brightly beaming eyes turn to each other to search for the rays. "Let us imagine ourselves plants. We will each be the flower we like best; what would the sun do for us in a garden?" "Give us heat." By questioning they are led to see that the heat besides permeating stems and leaves, warms the earth about the roots, through which the force goes into the plant. "Have you ever seen a plant which stood a long while in the cellar or a dark place? How

did it look when taken out? Why did it look white? Was it the heat which was needed to keep the leaves green? Do you enjoy the flowers? Why?" "Because they are pretty and smell sweet." "Which would you pluck, one that had a rank odor, and you knew to be poisonous, or a little beauty, with sweet scent?"

"It is the same sun which shines on the poisonous and wholesome plant and helps to sustain both; they must use the light and heat differently. When are we plants to give pleasure?" "When we are good." "Who wants us to be good?" "Our mothers and fathers." "Any one else?" "Yes, God." "Will He help to make us good? How?" "He tells us what it is right to do." "In what way does He tell us? Why does He want us to be good and give us His commandments to help us?" "Because He loves us." "If we have to be good in order to be like the sweet and beautiful flower which every one is so fond of, what do we have to receive from the Lord?" At this point they are ready to respond unhesitatingly. They have evolved for themselves the thought that the Lord's love must come into our hearts, and that we must use it in loving others. They are led to examine that we love by doing good to others, being obedient to the ways which the Lord has taught — to see that they form our characters as the light from the sun colors the flower. With a few hints, they carry out the analogy of the sun's thought for the flower as light and heat are sent to it from the sky, and the Lord's thought for the child as His love and wisdom reach it from heaven, resting in the truth that the Lord's thought and love for the child are expressed in His creation of the natural sun. This is the verse now taught them and then sung with what had been learned the previous Sunday:

> "Love is the bright sunshine that warms into life,
> For only in darkness grow hatred and strife.
> Take care of your garden, and keep it from weeds,
> Fill, fill it with sunshine, kind words, and kind deeds."

Following the song, the Eighth Psalm, which makes emphatic the Lord's love for us, is read, with brief remarks to

indicate the connection with what has gone before. Next the children repeat the two great commandments, with the thirty-fourth verse of the thirteenth chapter of John, and then sing, "Little Flow'ret," one verse of which reads:

"Like the little flower, we press
On to hope and happiness;
Ever in God's purpose true,
Doing all that we can do."

At this place, some minutes are allowed for recitation in classes, of verses which had been learned during the week past; for questions on the day's lesson, and distribution of cards on which are references of texts to be learned the coming week. These are to help carry the work of Sunday into every other day. Looking on the cards we see the texts indicated as follows:

For the Lord God is a sun and shield: the Lord will give grace and glory: no good will He withhold from them that walk uprightly. (Ps. lxxxiv. 11.)

God is love; and he that dwelleth in love dwelleth in God, and God in him. (John iv. 16.)

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. (Is. lx. 19.)

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years:

And let them be for lights in the firmament of the heaven to give light upon the earth! and it was so.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. (Gen. i. 14–16.)

Again they rise to sing:

"Loving Savior, Friend so dear,
Gently to your flowers here,
Send the sunshine and the rain,
Let them lift their heads again.
Without Thy care they wilt and die,
Let them in Thy love-light lie;
Then they feel no fear of harm,
Sheltered in Thy holy arm.

Let them grow from year to year,
To beauty and to Thee more near,
Till at last, when flowers are blown,
Cull them for Thine happy home."

Hearts and minds have been turned so fully in one direction, that they are quite prepared for the invitation to pray — the first line is given that they may know what is to follow. After a pause of some seconds, for coming into a quiet state, we hear the earnest petition:

"Draw nigh unto us our Father,
By drawing us to Thee,
And may we here together,
Thy wondrous glory see.
The sun it shineth ever,
Tho' clouds are o'er its light,
May Thy love cheer us ever,
And sin dim not our sight."

Lessons should be contiuued from the sun, to moon, stars, rainbow, clouds, rain and snow, the wind and dew; direct the mind to these signs of the Lord's power — through them to His love and wisdom; find their correspondence in the life, and rest both on the written Word. There are songs to suit all these subjects separately, and then some to fit at the close of such a series. Or take other subjects, for instance, mountains, hills, valleys, rivers, streams, and seas; or animal and vegetable life; patience, meekness, obedience, reverence, faith, etc.; our homes, daily life, health and sickness, food and clothing. In connection with such subjects, we would find the Commandments and blessings to apply.

Let us take part with the children in a second lesson.

Today the greeting is: "Have you been good children since last Sunday? Can you be good without thinking about it? Is any one helping you to be good when you do not think? Do you like to have the Lord help you? When can He help you most?" "When we ask Him?" "Why, then?" "Because He knows we want Him to." "Are there times when you are not good? Does He want to help you then? Suppose you wanted to do some naughty thing, and locked yourselves in a room, would any one be apt to look for you?"

"Our mamma." "Why would she look?" "To see what her little girl was doing." "What would she do when she found the door locked?" "She would want to come in." "She would knock." "Would we hear any thing beside the knock?" "Her voice." "You know we all live in a house which we carry with us, can you tell what it is?" "Our body." "And what part of us lives inside this house?" "Our soul." "Has this house a door? Yes; our heart is the door, and if we fasten it Whom do we keep out?" With one exception, the reply was, "Our Heavenly Father." The odd one said, "Sand man." Believing her idea to be synonymous with "Good man," she was carefully told: "Yes; we keep the 'Sand man' out.' It is the Heavenly Father Who knows when it is best for little children to go to sleep, and we must let Him in when He comes to tell us." "How do we know when the Lord comes knocking? Do we hear with these outside ears?" "No; we feel it with our spirit." "Does He speak when He wants to come in? Do you know what we call the voice which speaks to our souls?" Upon this occasion the class was noticed to be ready immediately for the song. Could you have seen those tender eyes, their whole being entranced, as the words of "Knocking, knocking, Who is There?" were read softly and reverently, you would have an idea of the use of the awakening of the spirit of song. It was too deep an expression to disturb, so the hymn was sung only by those who happened to know it, the memorizing being left for the following week.

At its close, was asked, "How do we fasten the door to keep the Lord out?" Many answered in the words sung, "Because the weeds and ivy vine, ever round the hinges twine." Others said, "When we are not good."

"Would you like to hear about a little boy who once heard the Lord's voice?" The story of Samuel was told. It was interesting to see in many faces a recognition of the old story, and pleasant to notice the marked attention as the chapter was read. Having finished, we questioned: "When did the Lord's voice call to Samuel? Does He come to us at night? Do we know when asleep that He is with us? Can we leave

the door open for Him, to be sure, before going to sleep, that He can come in and will not have to watch outside? Yes; the prayer will be like the latch to the door. Perhaps you have heard folks say: 'The latch-string always hangs out to you.' Is it not true that your good friends come to your house, either in the evening or daytime, and walk in without knocking or ringing? The Lord is the best Friend you have and He would like to find the latch-string always out. As you pray to Him, He lifts the latch, and as you keep away the weeds and vines, the door opens wide."

Here may be repeated the verse: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with Me." The leader following with, "The Lord is in His holy temple; let all the earth keep silence before Him." And now the thoughts may take the form of a simple prayer:

Our Father in heaven Who art with us day and night, help us ever to hear Thee as Thou knockest at the door for admission. May we ever, like the child Samuel, giving our lives to Thy service, lie down to rest in Thy holy presence, that in our sleep Thy voice may call us night by night to do Thy will. Teach us that we may listen as Thou callest, and help us to answer, "Speak Lord, for Thy servant heareth." *

This possible form of a Sunday school is respectfully presented for your consideration, though probably only a trial might gain your recommendation; we ask, however, that it be not discarded as an ideal. It has come to mind as the result of practical, every-day experience in following the principles taught by Froebel, some of whose ideas it has been the aim of this paper to express.

In such exercises as we have suggested, there may be thought to be a lack of doctrinal instruction. The Bible teaching may be thought fragmentary and insufficient to give a thorough and connected knowledge of sacred history. There is an entire absence of any attempt to give the children "the

* Adapted from a prayer in the sermon on "The Blessings of Sleep," by Rev. W. L. Worcester.

spiritual sense" of the chapters. It is our opinion that these things will come in due time, at an age when they will be living and not empty words. For the present, while we are all children together in the Sunday school, we deem it of far greater value to lead the children into some true, childlike worship — to cause them to feel in their hearts something of humility and gratitude and noble resolution, rather than to burden their memories with much of history or of formal doctrine, or any thing which is not yet real and living to them.

Our Lord, when upon this earth, perseveringly taught the good of life. He withheld many things of inner wisdom which His disciples were not yet able to bear. He spake the Word unto them as they were able to hear it, for the most part in parables of familiar things. He always took His hearers where they were — spoke what was real to them — and was content to bend upward a little their hearts and thoughts to things of heaven.

So with the children's worship. Addressing their hearts even more than their understandings, will not what progress we make, though it seem little, be real and lasting?

Could we not hope that where childhood had been spent thus happily, where the bond had been between soul and soul, that the age of youth would not come as a step above the past, to be taken independently, but be entered as on an inclined plane, gradually, with a strong sense of dependence upon and connection with all that had preceded? By having helped the child to a life of experience, the youth does not start out an empty vessel into which religion has yet to come. By having made the form of worship one in which he could take part voluntarily and freely as a child, as a youth he is helped to understand the present and anticipate the future in the light of the past.

Having followed the child from its first conception of worship in infancy, through its continued relationship with the family, into the Sunday school, let us decide if we consider him advantaged by the last experience — whether the school has given what neither home nor church could give so well.

Will he not have learned through the performance of sim-

ple services in the Sunday school, what his parents and elders are rendering in the church? Will he not be better prepared to sympathize with their devotions and be led to aspire to uniting with them, through having realized an experience of his own? If transferred from the home into the church, he will soon want to find within himself a solution of all he sees there. This we would have the Sunday school lead him to — not withdraw him from a place there, but make it instinctively his — by having supplied to his nature as a child, that which enables him to apprehend its value. Thus we avoid the fatal error of forcing him to a passive and merely external habit of church worship, giving in its place an active and sympathetic participation.

May not the Sunday school become a link between family and church?

Wilmington, Del. THALIA L. M. NEGENDANK.

In Memoriam.

A ROW OF BONNY WHITE SHEEP.

[NORA JEAN SCOTT. Born into this life, March 25, 1883.]

I.

A row of bonny white sheep, I see;
A row of bonny white sheep!
From the sunlight of laughter they look at me;
And from rosiest smiles they coyly peep.

The flush of the morn is on their field;
On hillocks of bread they feed;
And more of pleasure to me they yield
Than selfish fame or the gold of greed.

O, God! if ever my bonny white sheep
In Sorrow's night be folded in,
I pray Thee, in mercy my darling keep
From the touch and stain of deadly sin!

GREENWICH, N. J., 1885.

[Born into the new life, July 25, 1890.]

II.

O, God! my bonny white sheep are gone!
The mists of death have around them rolled:
My heart is aching; no more I 'll see
Them laughing so sweetly in field and fold.

Yet, I thank Thee, Lord, that my prayer is heard!
Though Sorrow's night has folded in,
Thou hast kept my darling in mercy sweet,
From the touch and stain of deadly sin.

They feed with Thee on the hills of light;
Thou dost shepherd the joys of our darling Jean;
Sometime Thou wilt give us to see her smile
Beyond these shadows that roll between.

Till then, dear Lord, Oh, shepherd my soul
From these wolves of evil that hurt me so!
Lead on through the night till the day is come,
Whose morn my bonny white sheep will show,
Laughing for me as they did on the earth,
Ere came the shade of their heavenly birth.

Sewickley, Pa., 1890. J. M. Scott.

There can be little doubt in the mind of the thoughtful observer that we are on the eve of the greatest change in traditional views that has taken place since the birth of Christianity. But let no one be greatly disturbed thereby. For as then, so now, the germ of living truth has, in the course of ages, become so encrusted with meaningless traditions which stifle its growth that it is necessary to break the shell to set it free; as then, so now, it has become necessary to purge religious belief of dross in the form of trivialities and superstitions. This has ever been and ever will be the function of science. The essentials of religious faith it does not, it cannot touch, but it purifies and ennobles our conception of Deity, and thus elevates the whole plane of religious thought.— *Professor Joseph Le Conte.*

EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

X.

PROBLEMS.

Oct. 8, 1870.

The war distresses me, because I am of two minds about it — nay, of three.

1. I cannot help what the Germans are doing, and feel that France ought to yield their terms, confessing her sin, and saving the remainder of her life.

2. I object to the continuation of the war; yet as a war it is but following its natural course.

3. In a higher point of view, the war ought to have been avoided, which it could have been by international action.

4. The republic as yet is but an *alias* of the empire which was a murderer of individuals and nations from the beginning.

Now, I can hardly put these four things together, but can only keep them all in subjection, and pray that peace and righteousness may revisit the earth.

I am just going to Eastbourne till Monday; and Wednesday, I hope, to Berlin to see my daughter.

Oct. 10, 1870.

I am entirely of your "one mood," just as I am, on the plane of that mood, against the punishment of death for Troppman. I also know that his executioner, who was Napoleon, has killed hundreds of thousands where he had killed seven units, and therefore that all sentence from such on such, is highly abominable on the high plane. But I see that the guillotine on one life of France is inevitable, and such being the fact, I desire for her meekly to submit to decapitation, and not to increase her own horrors by biting her severe executioner's thumb.

The present plane must be taken into account, because all events, by God's sufferance, are actually happening upon it. But if Germany would go back with or without indemnity, and help France to her feet, and give her a kiss for righteousness and peace, it would be Christ's way entered upon at the eleventh hour of the devil's way, most blessed.

My moods are but political castings about of what is likely to happen, and what is best to be done then; but your mood is what I hold and pray in with all my heart.

Your last letter to me is perfect in beauty. I feel ashamed to descend from it to horrid fact.

FRANCE.

OCT. 12, 1870.

I agree with every word you say in its place, only I see in France *quoad* Europe a true parallel to the Southern rebel States *quoad* the Northern. I see in France a great criminal who has enslaved Europe to war, and is still levying war upon Europe in every act of resistance she makes to her just execution. I would not be her executioner; I would plead with him for mercy; but his character is beside the present question.

After the execution, reconstruction can take place, just as it did and is doing in your country. And as liberty, and love, and light come, the peaceful Commonwealth can descend.

Tomorrow I purpose leaving for Antwerp.

THE WAR SPIRIT.

NOV. 2, 1870.

Just returned, I am again already in harness, and very actively employed in work. The time was profitably spent with my beloved daughter in Berlin, to which city chiefly my visit was confined. She seems to have given her affection to whatever will minister to the stricken and suffering of both nations; and she has her hands full of good employment, having considerable funds to administer collected by us in England. She feels the delight of the responsibility, and her whole character has grown vital and rapid to her tasks.

I did not come in contact with any feverish excitement in the German people; on the contrary, serious calm appears to have settled over the Fatherland, and exultation and emotion are swallowed up in an earnestness which makes the nation seem rather like an instrument of Fate than a self-determined power. As the abyss of the future months and years widens, fresh masses fill the way, and faith and obedience hold them against fear even where there is no sight of the end. They tread the cloudland towards the unknown tomorrow, and it becomes granite in answer to their feet.

LIFE.

Nov. 18, 1870.

Yes, I do often feel that the precious leaves of the "Tree of Time" are blown down and away; and that I have not seen or known or loved them as I ought to have done while they were still sitting upon the branches. Children and friends sit at the board only half recognized, and some day they are gone from their places forever, and then I think how little I used the sacred relation, or estimated the real presence. Every thing passes; but it is no common life or conscience that can associate with the dear faces and hearts while they are here, and gather up immortal relations out of the fleeting days. Our life is a dream, and only the full opening of hearts and the recognized presence of souls makes it real.

FRIENDSHIP.

Nov. 21, 1870.

How vast the worth of Friendship as a magnifying power. It takes a poor little score of words, five small loaves and two fishes, and feeds all the companies of its well-ordered wants and affections by the spiritual multiplication of sustenance which its very presence is, for every thing about it. A small letter nourishes the hosts of good of which my friend is the centre and the power.

Some are born friends, and some are born lovers. In lovers, the friendship which is not love needs keeping up, or it will perish in the stronger interest of love. In born friends, with good for its ally, it keeps itself up. Otherwise it is to be maintained by diligent husbandry, and like all things of worth to be surrounded by dutiful regard and service. Then at last it is secure, and becomes a spiritual nature and gift and co-reigns with love.

And again, friendship, where it is dominant in the character, requires to be subdued to good, lest it attach promiscuously to old objects after the objects have changed, and so impede the life. It requires to be a bond of freedom before it has a spiritual soul. When this is attained, its second worth begins; and the duty of holding it for very life is supreme.

These dry thoughts are in my experience, and so my friend will value them at seven times their price. Oh! to such a friendship the incalculable wealth of two small mites.

The world is full of very hard cash from Shrapnel shells to centimes; but how the cash all diminishes and is lost under the mini-

mizing and dissipating power of unfriendly actions, from friendless, unloving hearts. The few large possessors eat it up into the great stomach of self alone — the annihilation of the common good. The baskets are left empty, but the guests are nowhere. . . .

The storm of war widens its wings. As soon as nations can submit their possessions, boundaries, and populations to the action of an organized free-will all round, a parliament of nations may assemble, and a police and police laws of the world be formed. I seem to see that the present selfish and unappeasable tempests will be lulled by the Lord in His time, and that the hearts of men will then be guided into the inviolate forum of a future peace.

Carlyle's letter interested me, but I fancy he is illogical (pardonably) in lauding the first French Revolution, and abusing the fourth. They seem to be conjoined parts of one and the same force. And if the fourth is not a "protest against shams," the first was not such a protest.

HEALTH.

Nov. 29, 1870.

Thanksgiving for the joyous news of your returning health.

What gold mines these agony depths are! Who that has descended them, would, if he could, part with them for any great shovelful of gratuitous pleasures. But like gems and gold, a little of them is a currency, and an adornment of the soul forever.

TIME.

Dec. 5, 1870.

Cannot the Divine Economist allow you to have due rest and refreshment after a "Quinsey," without your thinking the time of repose and of His indulgence in that way waste time? At that rate our dear Lord could not have afforded the forty days in the wilderness, or the time of crucifixion, because He was not teaching and preaching. Yet He was doing miracles — of waiting; standing against impatience, against agony, enduring.

In the wilderness of London, therefore, stand ye, even so, for a time. In the crucifixion of forced rest, know that you are working for all you love.

ARISTOCRACY.

Dec. 10, 1870.

Your final attitude about the war is very nearly my own. In the depths I can only say, "God is great!" He will lead forth the family of principles and causes that is to be preserved, and keep

them safely through the lines, while the cities of the plain are burning behind them.

I don't think we understood each other about the sympathies of the aristocracy. I have no sympathy with them either in your war, or in this war. They represent the Thiers idea of England — that her greatness depends upon keeping other countries small; upon their discord, if they are too big, and upon her managing their division. That, as an instinct, is my theory of the upper and middle-class English sympathy in both these wars.

THE NATIONS.

DEC. 12, 1870.

I understand your position thoroughly, but I see in German unity itself, and the liberty to make it — a liberty which France always resisted to the death — the lowest ground and story of a new house of liberty in Europe; a house whose inhabitants can henceforth manage their own concerns with no fear of the old military destroyer, France. That house can only be inhabited and furnished with higher liberties by degrees.

The English aristocracy would sympathize with despotic Germany if mere national despotism was in question. But what it smells afar off in this war is, that at the end of the war, the management of one nation by a tyrant neighbor (Italy, Germany, Spain, Belgium) will be disallowed; the human balance of power will be broken, and not individuals but great nations will be let alone; a revolution and a liberty which is a fact of new dimension, and a position for new Divine influx, on this continent.

REVELATION.

DEC. 13, 1870.

I want you to ponder our little conversation of Sunday about "prophecy." It seems to me that to an old man like myself, who begins to suspect the hugeness of history, and how all the causes we love and do battle for are but waves in its ocean — the final stage of reposeful study is very likely to be in Revelation, or inspired writings, which are the only pieces above the Æons, and which state those Æons, and give each of them its share in the drama of the worlds, natural and spiritual. The struggles of great systems of nations seem to respond and correspond to Apocalyptic images more truly than to progress, or any forms of thought.

THE PHILOSOPHY OF SWEDENBORG.

VIII.

THE PROBLEM OF PHILOSOPHY.

We have now reached a point where the requisite conditions for a knowledge of "things in themselves" may be advantageously considered. If we find that matter impresses us by means of the forces which actuate it, and also that there is a relationship between them and mind, then the force from matter which impresses us as extension is seen to be related to mind, whether it exists absolutely as extension or not. The relation being thus established, the next step is to find the connection underlying the apparent opposition of the characteristics of both mind and matter.

In the natural universe, physical force can no more be dissociated from matter than mind can manifest itself independently of body. Prof. Alexander Bain, in his work, "Mind and Body," remarks:

> We are in this fix: mental states and bodily states are utterly contrasted; they cannot be compared; they have nothing in common, except the most general of all attributes, degree and order in time; when engaged with one we must be oblivious of all that distinguishes the other. . . .
>
> This, then, as it appears to me, is the only real difficulty of the physical and mental relationship. There is an alliance with matter, with the object, or extended world; but the thing allied, the mind proper, has itself no extension, and cannot be joined in local union. Now, we have no form of language, no familiar analogy suited to this unique conjunction; in comparison with all ordinary unions it is a paradox or a contradiction. We understand union in the sense of local connection. Here is a union where local connection is irrelevant, unsuitable, contradictory, for we cannot think of mind without putting ourselves out of the world of place. . . . The fact is not properly described by the transition from the external to the internal, for that is still a change in the region of the extended. The only adequate expression is a change of state; a change from the state of the extended cognition to a state of

unextended cognition. By various theologians, heaven has been spoken of as not a place, but a state; and this is the only phrase that I can find suitable to describe the vast, though familiar and easy transition from the material or extended to the immaterial or unextended side of the universe of being. . . .

The only mode of union that is not contradictory is the union of close succession in time, or of position in a continued thread of conscious life. We are entitled to say that the same being is, by alternate fits, object and subject, under extended and under unextended consciousness; and that without the extended consciousness the unextended would not arise. Without certain peculiar modes of the extended — what we call a cerebral organization, and so on — we could not have those times of trance, our pleasures, our pains, and our ideas, which at present we undergo fitfully and alternately with our extended consciousness.

Swedenborg, during the unillumined period of his life, supposed that the soul itself was amenable to geometrical and mechanical laws, and he even wrote upon the Mechanism of the Intercourse between the Soul and Body. After his illumination, however, he wrote: "The action of the intestines, the very lowest and grossest of human functions, altogether baffle geometric apprehension." (S. D. 3483.) Still, we can see that in his pre-illumined days, he was taking a step towards the perception of the Intercourse of the Soul with the Body, which was impossible without revelation, to those whom he mentions as coming spiritually nearest the truth in his illumined tract on that subject, but yet who were as easily bewildered as their opponents. For the Cartesians by denying extension to mind, whilst making it the very essence of matter, had made communication between both logically impossible. The truth, however, as revealed to us is, that matter manifests itself as a substance extended in space, and mind as a substance which includes distance by a non-spatial extension of thought. (*See* A. C. 444, *et al.*) In other words, the soul possesses the faculty of spiritual extension throughout that which is extended in space, but is not naturally extended itself. "The soul is a spiritual substance, which has not extension, but impletion." (C. L. 220.)

The Cartesians, like the world in general, had no idea of

any other kind of extension than the merely natural. Descartes had made the unextended soul touch the pineal gland; and from this the "animal spirits" (material) were assumed to act upon the grosser elements of the body. This, apparently, is the "spiritual influx" which Swedenborg attributes to Descartes. The Cartesians Geulincx and Malebranche, noting the impossibility of that which is extended and that which excludes attention acting upon each other, broached the idea of "Occasionalism" and "Vision of all things in God." A knowledge of the revealed doctrines of correspondence and discrete degrees would have cleared up the difficulties, and preserved the philosophy of Malebranche from the charge of leading to pantheism. Of course the readers of Swedenborg's tract on *Influx* will not confound the Cartesianism of Swedenborg's natural memory — although a Divinely prepared vessel for the reception of heavenly truth — with the revealed truth itself, which flowed down from heaven into it.

It is interesting to note Swedenborg's advance to a true knowledge of the soul, from his first consideration of it as a "spirituous fluid" animating the body, to his Divinely led perception of there being soul within soul; the innermost being "love and wisdom from the Lord." (D. L. W. 394.) The flux and action of the "animal spirits" in the body led the way to a knowledge of true "spiritual influx." The supposed mechanism of the intercourse between soul and body by geometrical laws, issued finally in a knowledge of their connection by correspondence.

We may thus see the difference between what Swedenborg calls the "spiritual influx," or occasional causes of the Cartesians, and the "spiritual influx" which he himself was commissioned to reveal. In Fleming's "Vocabulary of Philosophy," *s. v.* "Causes," the Cartesian doctrine is thus given:

> The soul being a thinking substance, and extension being the essence of body, no intercourse can take place between them without the intervention of the First Cause. It is Deity himself, therefore, Who, on the occasion of certain modifications in our minds, excites the corresponding movements of body; and, on the occa-

sion of certain changes in our body, awakens the corresponding feelings in the mind. . . . According to this theory, the admirable structure of the body and its organs is useless, as a dull mass would have answered the purpose equally well.

Indeed, as Berkeley noted, there becomes, on this theory, no need for an external world at all, for if it requires an influx from God to make us aware of the existence of matter, it is only so much useless lumber, when a similar influx without it would bring the same manifestation in our consciousness as if it existed actually.

On the other hand, "spiritual influx," as revealed, does not imply the impossibility of the connection of soul and body as the result of contrariety of properties; for all properties of matter are shown to be spiritual qualities, after having undergone change by influx into a natural body. Even extension, so far from being "the essence of matter," is shown to be spiritual fulness manifesting itself from a Divinely sustained ground of inertness. Every organized portion of the body is thus the correspondent of something mental which has therein embodied itself. But as the mind is not in space, the loss of any bodily organ implies no mutilation of the soul which is connected with it; but merely deprives it of a channel and receptacle of its influx into the world of space and time.

In a preceding paper we have adverted to Stallo's maintenance of the principle that the constitutive character of a body is as much a matter of definite proportionality of energy, as when such body is considered under its purely mechanical aspect of mass in movement. Practically, this is tacitly recognized by almost every one; and in no case more completely than when the human brain or frame is considered as the organic embodiment of mind — mental activity or power depending as much upon the quality as the quantity of the matter which embodies it. In fact it ought to be borne constantly in mind that there are as distinct grades of embodying substance as there are distinct degrees of manifesting energy. Vital force cannot be manifested by mere matter alone. The stream of force derived from the activity of the Divine Life becomes purely dynamic upon reaching matter; and these

dynamic activities or uses form what might be called the souls of all objects of the mineral kingdom. But it takes spiritual atmospheres to organically embody that which manifests vitality, even in nature. (*See* Athanasian Creed, *post.* 26.) Broadly speaking, there are in the natural universe four distinct planes of force — three vital and one dynamic — the higher always acting in conjunction with the lower. The three vital are embodied in what Swedenborg calls "the three spiritual atmospheres below the natural sun" (L. J. *post.* 313), and operate in conjunction with the three natural atmospheres above the aerial. These three natural atmospheres are noted by Swedenborg in S. D. 222, as "reigning in the natural mind;" but he felt, when noting the matter, that further illumination was requisite.

A correct understanding of the nature of influx will lead to an adequate and satisfactory solution of the fundamental problem of philosophy, providing there be recognized a passive groundwork for the reception of the influx. If things only exist in the act of being perceived, then there are no spiritual atmospheres below the natural sun — no aura, etc., for no one perceives them. Besides, by denying to matter what is without proof accorded to spirit — existence independently of being perceived — no solution of the problem is rendered possible. When Dr. Holcombe says in the MAGAZINE for January, 1889, "What things are in themselves we cannot determine, speculate as we may," he gives up the problem of philosophy as insoluble — even celestial intuition being incompetent to deal with it. The way then is open for merely natural men to take a hand in the matter.

The world exists to us under a twofold aspect, that is, both subjectively and objectively, and the problem is to furnish a rational and consistent explanation of this fact. If we live in a world which exists independently of us, how is it that we can never know aught of any other world than the one in our consciousness? And if the world in our consciousness be the only world, how is it that the evidence of the senses and the calls of duty demand the existence of a world external to us? Does the world exist in consciousness, or the con-

sciousness in the world? or are both facts? and if so — how? The idealists say that what we call body, exists solely in the perceiving mind; the materialists say that thought is only a function of body; and the natural dualists say that both mind and body are distinct from each other although connected — but still how there can be commerce between them it is held impossible to discover:

The problem of philosophy is the problem of bringing the consciousness of the object to the form of self-consciousness; and also what is the converse of this, the problem of explaining how it is that self-consciousness can realize itself only through the consciousness of an objective world. (*Caird's Critical Philosophy of Kant*, p. 534.)

In a preceding paper (No. II.) we took note of our treatment of this subject elsewhere, and a portion of the article alluded to may be here given to complete our dealing with the question:

The true starting-point of investigation into the nature of subject and object must be a postulate which is consistent with universal experience as to their production in consciousness; for consciousness affirms the existence of something before itself, and which sustains it. Ours may be thus expressed: Consciousness is the result of organic growth and modification, products of two factors operated by and under the guidance of God: (1) Formative or structural forces operating organically as from within outward; and (2) passive coöperation by external pressures and sustenance. In other words, Absolute Intelligence is the source of all finite knowledge, and it comes with a formative, animating force operating from the most interior root of each individual being. This, by combining with forces of environment pressing upon it, develops an organized form, and creates the world of phenomena in every mind by organic modification. The resultant individual mind becomes aware of the existence of both factors concerned in its production by the inflowing Life *in-forming* it, during the exercise of both means in the awaking of consciousness, and in the sustentation of those correspondent bases of reaction which externally appear as phenomena.

The law of the equality of action and reaction has been proved

by experience to be operative in the production of all effects. The postulate, then, of this twofold operation by Divine power in the production of phenomena will be in conformity with law as we know it.* It follows, therefore, that the creation and subsistence of everything throughout all changes, result from the action of structural forces and of equable pressures upon them reacting in unison; both being equally necessary, as the acting forces would otherwise dissipate.

Creation thus becomes an act in itself distinct from the Creator, and not a mere modification of His substance. For all created objects could not then be considered absolute substance; they would only have Absolute Substance for their support. If we conceive finite intelligence to be an evolved product of such twofold operation in the creative work of organization, we should have a manifestation of phenomenal life such as all experience gives; and still it is distinct from that self-existent Life which produced and sustains it. To such a derived intelligence created objects would be relatively substantial. The produced consciousness would be a derivation, but not a severance from, nor yet a modification of that invisible Life which had no beginning.

Had Berkeley recognized this reactive basis for the production and percipiency of the external world, his purpose would have been achieved. Vulgar realism or an absolute dualism of mind and matter would have been avoided, although an objective ground of independent reality would have remained. "Common Sense" would not have been set aside; for the groundwork of our sensations would still exist independently of us. And our understanding of what it is, apart from the sensations themselves, might have been looked upon as possible; for an actual relation would be seen to exist between subject and object, which is altogether lacking in the philosophy of Kant.

Whilst, therefore, all cognition is referred to the Divine Agency, there is no mystical or hyperphysical evasion of the problem, because it is intelligently involved in the known facts of organiza-

* In everything created by God there is reaction. In life alone there is action, and the reaction is excited by the action of life. This reaction appears as if it belonged to the created subject, from the fact that it exists when the subject is acted upon. (Swedenborg's *Angelic Wisdom*, 68.)

Causes do not produce effects by continuity, but by discreteness. The distinction between the two is as between the thing that forms and the thing that is formed. (*Angelic Wisdom*, 185.)

tion. Mere unorganized matter gives no manifestation of either will or intelligence; and we cannot, therefore, refer the derived intelligence manifested by organic forms to it as a Source; but we can refer to it as the starting-point of organization and growth, for this is given in experience.

In self-consciousness the Ego does not lose its subjectivity in making itself object, self being simply the object chosen to the exclusion of any other, for objectivity is the necessary correlative opposite of subjectivity. That which is present in thought with the Ego, is that which is its past in the memory — that which has been modified by former experience being contemplated whilst undergoing further modification during reflection.

Mind and matter are thus not so incompatible as has been supposed — a perfectly intelligible relation existing between them. Phenomena are the passive manifestations of unseen activities which form them — forms which are but the clothing to sense of underlying potencies and qualities, physical and vital, of which time and space cannot be predicated, but which we know have moulded them. In other words, uses, actual or potential, good or evil, are the noümena of which all apparent substances and forms are the phenomena. Matter may then be defined as the created groundwork to so receive the Divine Life that finite mind can be produced and manifested or clothed by it; and without which the stream of vitality would constantly dissipate for lack of a vessel as its containant. In order, for instance, for mental passions to be seen, they require to be manifested on the face of a body appearing in time and space. The mind can only conceive of uses according to their potencies or qualities as embodied in forms which exist in time and space; and objects must, therefore, appear as existing in time and space, although time and space cannot be predicated of the uses they embody.*

A clear idea of that which constitutes substance as distinguished from that which apparently constitutes it, is necessary here. That in which reality becomes enveloped by forces of reaction, and which mirrors or reveals it by embodiment, appears to the senses

* The things which are of space are predicated of the terraqueous globe viewed in itself; and the things which are of time are predicated of rotation and progression; the latter also make times, and the former make spaces; and they are thus presented from the senses in the perception of reflecting minds. But in God there is nothing of space and time; and yet the beginnings of these are from God. (Swedenborg's *Universal Theology*, 31.)

as substantial, whilst the active cause remains hidden as if unsubstantial. For instance, the mind appears to be unsubstantial, and the body substantial, because the mind is brought forth to view by its means. Matter, with space and time, appear to be absolute realities, and God unsubstantial, without room in the universe for Him. But God is the only Absolute Substance, Who created matter, time, and space, which are simply images of His absoluteness, eternity, and infinity — different, indeed, yet giving symbolically positive knowledge of Him. Nor is there any violation of common sense or experience in this. Light and heat only become manifest when their activity is resisted or reacted upon. Yet, undoubtedly, without an envelopment no reality could become manifest. Only we must not invert truth by supposing that which is the effect to be the cause — the envelopment or means by which the reality becomes manifest, to be that which it embodies.

Moreover, there are words that are applied to both mind and matter, the manifestations of which are totally different, and yet which are seen to be correspondently applicable ; such as mental heat and the heat of molecular motion ; intellectual light by which the " mind's eye " sees, and natural light by which the bodily eye sees. We also speak of breadth and depth of thought as naturally as we apply the same terms to matter, and similarly in very many cases. In this sense, mind has extensiveness and solidity no less than matter — it extends and measures what is extended, inert, and measurable.* If in all this there is the fact of a primordial sameness in the qualities of mind and the properties of matter, so that both are simply the active and the passive aspects of the same groundwork from whence finite consciousness is produced, the subject mind knows something not alien to itself in objective cognition.

Nor is all this mere metaphor, as will become evident the moment we put forth a definition of such words as smile or frown. Here are feelings made materially visible. The organs of the body co-respond to the mental functions which actuate them ; the former admit of severance because the latter have embodied their particular modes of activity in them, which may operate separately, or

* When any thing derived from a spiritual principle as its origin and cause becomes visible and perceptible before the senses, in this case there is correspondence between them. (*Divine Wisdom.*)

Correspondence is the appearance of the internal in the external, and its representation therein. (*Arcana*, 5423.)

not at all; but yet the whole body is the manifestation in place to sense of what the whole mind is to non-spatial perception. Indeed, Swedenborg himself maintains that the mind would dissipate with the dissolution of the body, were there not, as Paul says, a spiritual body not subject to dissolution as well as the natural body which is. Swedenborg knew well enough that no man could think without brains, or live except in a body, but at the same time he held that man could think spiritually, that is, of God, immortality, etc., and that it took brains composed of spirit-stuff to enable him to do it; because matter is only applicable to the world of present sensation. Herein lies the difference between man and the lower animals. So far as the world of matter is concerned, reason, as well as instinct, differs only in degree and natural application. But there is a mode of intelligence, open or latent, in all men of average sanity, even the lowest savages, which is eternally above and beyond the highest intelligence of animals. This is the universally human perception of correspondence. The savage who illustrated the conduct of one British official by holding up a straight piece of wood, and the policy of another by holding up a stick that was crooked, knew that he was not misunderstood.*

There is, then, a world of impressing forces outside of us which manifests itself as the world of phenomena in consciousness. It is a dead, passive vessel by which that which appertains to mind, more or less vitalized, clothes and reveals itself; even as the arbitrary, printed forms upon this paper clothe principles that are not in time or space, rendering them perceivable by men who bodily are, and who have agreed to certain modes of transposing them in correspondence to variations of meaning intended to be conveyed. But this implies that the groundwork of the impressions produced upon us lies altogether outside of ourselves individually. Nor can anyone dispute the fact that we do not require to step outside of consciousness to get at the knowledge of things outside of ourselves, if an Absolute Intelligence who is both within us and without us, in the very act of making us conscious, does so by sending intelligibly a stream of His knowledge of what is without us into us during organic growth and modification.

The flux from within brings to the consciousness fundamental truths in its passage to its meeting there with the stream of reac-

* The spiritual things with which natural things correspond assume another appearance in nature, so that they are not distinguished, but seem incongruous and irrelative. (*Arcana*, 1887.)

tion. The external element in the excitation of sensation, if looked upon as being all, gives us sensualism or positivism in philosophy. If the flow from within be supposed all, we have mysticism or idealism. Both taken together attest the truths of the common sense and fundamental beliefs of mankind. If, however, it can be demonstrated that it is unreasonable to hold that in organic modification a flux of Self-existent Life operating as from within can originate finite perception or consciousness, or cause the manifestation of a universe by means of correspondent impressions reacting in a manner to produce the sensation of externality; or if it can be shown that, whilst such universal inflowing Intelligence may fairly be assumed to be the cause of sensibility to external impressions in the finite subject, it can never keep carrying into a recipient consciousness the knowledge of what was before, and is outside of it — then the dilemma in which Hume placed philosophy still remains. (*Mind*, April, 1889, London, Eng.)

Philadelphia, Pa. WM. DENOVAN.

THE MILLENNIAL DAWN.

SOMETIMES the coming splendor of that day
By seers foretold, by joyful poets sung—
Bright gleaming, glances all our paths among,
Until we deem that Right alone hath sway.
Alas! too soon the apparition fades,
So low and sordid human methods be;
Gone the rare charm from sky and flowing sea,
And night obscures the way, and sorrow jades,
Yet only cowards falter. Let the true
Press on with vigor and unslackened pace;
The only wisdom lies in broad'ning view,
In scanning wide and calmly all the race.
So shall we win if we are swift to take
The path of Truth, nor ever her forsake.

— *Wm. K. Palmer.*

THE CHRISTIAN YEAR.

IV.

LENT: FURTHER AS TO FASTING.

A SECOND direct example of an acceptable fast is that of our Lord Himself, Who fasted forty days and forty nights. This fast was strictly a fast of abstinence from bodily food, for we read in Luke, "In those days He did eat nothing." That it was a state of trial and temptation also is declared in both Matthew and Luke which state that "He was tempted of the devil"; and in Mark which declares that "He was there in the wilderness forty days, tempted of Satan and was with the wild beasts." The forty days' fast of our Saviour, therefore, presents us an example both of bodily abstinence and inward or spiritual combat. The Christian will find here if anywhere his guide in the exercise of such fasting as the Lord enjoins when He bids us fast so we may truly appear to fast in the sight of Him Who seeth in secret.

1. The first thing to notice is that this fasting is an exercise of abstinence in order that afterward the soul may hunger for spiritual food. It was not during the fast, but afterward, that the Lord hungered, and then it was of heavenly food that the angels ministered unto Him. Our abstinence, therefore, is to be governed by this sole principle of use, namely, the cultivating or awakening in the soul of a hunger for spiritual food.

2. This is accomplished by the subjugation or moderation of the natural man; not by abstinence from unlawful or sinful indulgences — for this is not fasting in the sense that the Lord fasted from the innocent elements of bodily food — but the control of the body and the natural or external mind, even in its legitimate gratifications, by a spiritual principle or mastery. It is only a pernicious error to suppose that fasting as a Christian duty consists in abstinence from sin. If it were so then indeed ought we always to fast. Neither could our Saviour's fast have been confined, if that were so, to a season of "forty

days" only, since His whole life was an abstinence from sin; nor could it have been merely an abstinence from the body's legitimate meat and drink. Not a little of the prejudice which in many minds is attached to the exercise of fasting as a religious duty arises out of this most arbitrary and unwarranted definition of its purpose.

"Abstaining from sins for a stated season to purchase the free indulgence of them for the rest of the year," is the thoughtless and ignorant judgment which such an error would prompt. But was our Lord's fasting from the body's ordinary food during "those days in which He did eat nothing" an abstaining from sin, or from anything inordinate or excessive? And was its purpose or its result the freer or greater indulgence in the things abstained from, after the fast was over? Do we read that our Lord afterward depended either more or less than before on the body's natural food? What we do learn is that after those days of fasting, He was then an hungered and the angels came and ministered unto Him. The fasting from sin is not a voluntary, occasional, temporary duty; it is our duty always, absolutely, and before all else. To shun evils as sin is the very end itself to which true and sincere fasting will be a most helpful and practical means. But the means must not be mistaken for the end; and the exercise of a temporary, self-imposed fast as a wholesome discipline of the natural man, with a view to clarifying the spiritual eyesight, loosing the fetters of corporeal and worldly affection, and giving the internal man a real proof and real sense of its mastery over the external — this must not be confounded with the supreme and constant duty of shunning evils as sins against God.

The kind of abstinence or discipline which shall constitute the New-Churchman's actual exercise of the duty of fasting will be determined by the use, the purpose in view, in the exercise itself. In general it is the lifting of the burden of natural, fleshly, worldly affection and giving free exercise and larger control to the internal man; and this to the further end that sins — even the hitherto secret sins — may be more easily detected, and the will to resist be stronger when temp-

tation comes. That disciplinary exercises and periods of abstinence, from time to time, will greatly conduce to these ends is entirely in accordance with not only physical laws but with the spiritual laws laid down in the Word and the writings of the church; while in the Doctrine of Piety we are distinctly taught that the "life of piety is of value only so far as the life of charity is conjoined to it," and that the "renunciation of the world is of value only so far as it is practised in the world by removing the love of self and the world, and acting justly and sincerely in every office from an interior, thus a heavenly motive"; yet the removing of selfish and worldly loves, out of a heavenly motive, is a work requiring a certain elevation of thought and affection above the natural plane, at least in occasional states, for which every Christian should make definite provision in the ordering of his life's routine of duties. The ordinance of the Sabbath as a day of rest, or withdrawal from worldly care, and of meditation and instruction in spiritual things, is the Divine declaration of this law. The injunction "to enter into the closet," to pray and to fast "in secret," is virtually to the same import. These laws all refer to the elevation of the internal man — the necessity of man's withdrawing himself at times away from and above purely worldly and bodily interests and cares, and divertisements and pleasures, however legitimate these may be in themselves, with a view to the refreshment and the enlightenment of the internal man, and thus to the better performance of the duties of life in the world. The setting apart of a stated season of weeks or days for these interior duties, need not and should not imply the omission of the ordinary duties of one's business or vocation in the world; the secret fasting, abstinence, or self-denial, the control of lips, or appetite, or senses, or thoughts, need not be "seen of men," at least in the interference with anything that belongs to the useful employment of one's time; and yet it may be such a fast as the Father may see in secret and may reward openly.

Of the importance of the compulsory assertion of the internal over the external man by discipline of the body the writ-

ings of the church are full. The obedience of the body, the service of the natural and the sensual to the spiritual man, is the only true order of human life. The legitimate use and purpose of fasting as a bodily and mental exercise lies in its conducing to this result, and the kind of fasting must be determined by each one according to the discipline, or control, or moderation of which he stands most in need. Our Saviour's abstinence from meat and drink, doubtless, as a literal fact stood for abstinence in general from the gratification of natural appetite whether of body or mind. What would be fasting to one man today would not be to another. The glutton may abstain totally from wine, and yet not fast or exercise any control of natural appetite or even temperance, in so doing. The lover of wine, or the dyspeptic, does not fast in eating very lightly. The lady whose highest delight is in reading novels, willingly foregoes a meal in order to indulge in the morbid and unhealthy intoxication of mind her reading promises her. The gambler in stocks will find a heavy meal only repulsive to his feverish nerves, and only under compulsion does the body takes its necessary food. The devotee of the ball or the theatre will live on a meagre daily fare to eke out the means of his nightly dissipation of the senses. Hence, fasting means to the Christian of today far more than a mere reduction of the daily allowance of bodily food. It means, in a word, bringing the natural appetites, whether of body or mind, under control. To do this the power of these appetites must be tested, and they can never be tested except by being, if only temporarily, opposed or denied. Even a short denial will accomplish much in revealing to the person making the trial, the real, perhaps the unsuspicioned strength of an appetite or habit, and the ability of the spirit to dispense with it, or to rid itself of its control, should duty require.

The necessity of acquiring by regular discipline a thorough control of the natural appetites and their indulgence is all the more urgent in the New-Churchman on account of the freedom which is allowed, by the express teaching of the Doctrines, in the enjoyment of pleasures. If every true doctrine

is liable to be made heretical by being carried to an extreme, then surely this is one that is doubly liable to abuse, inasmuch as the whole tendency of the natural man to sensual indulgences will gladly avail itself of this apparent defence in seeking its gratification. A morbid asceticism, such as led to the severest and most unreasonable austerities of a past age, is not more hurtful to the church than its opposite extreme, which would regard all checks on sensual indulgence, except that which is positively immoral, as savoring of excessive and antiquated piety. A doubt has already been felt in the minds of earnest New-Churchmen whether the New Church has yet acquired in its practice any sufficiently positive and definite power and influence in external and moral discipline, which would warrant its assuming the education of youth or the religious culture of society. Self-control, the moderation of bodily appetite, reverence, obedience, respect for authority, in a word, a perfect temperance based on religious motive, and exemplified in a systematic training of the natural man into subservience to the spirit — these virtues have not thus far been, to say the least, distinguishing traits of New-Churchmen more than of others, and their absence in many examples of our New-Church youth has been painfully conspicuous.

It is not without cause that some have thought that until the New Church shall in practice have recognized the use and need of more external restraints in morals and religion, in the present state of the world the discipline of the young in both moral and religious culture is safer in the hands of the older and more conservative denominations. If there is any ground for these apprehensions it lies in the shortcomings of those who assume to represent and teach the Doctrines of the New Church, and most certainly not in the doctrines themselves.

And no subject at the present time calls louder for a candid and serious study in the light of the church's doctrine, on the part of its ministers, than this of the legitimate and available means of inculcating religious self-discipline in all, but especially in the youth of the church. The list of allowable pleasures, or of the "Diversions of Charity" which are for

the "Recreation of the Spirit," as given in the "Doctrine of Charity," chap. xi., is a liberal one. It includes all pleasant sights and pleasant sounds; palaces, gardens, and meadows; beauty and splendor; dramatic representations; harmonies, songs, and decorous merriment; convivialities, feasts, entertainments, and all kinds of merry-makings; home games of dice, billiards, and cards; dances at weddings and festivities; manual exercises of various sorts; reading of pleasant books and of the newspapers; and all the delights of social intercourse. The doctrine of pleasures as laid down in this chapter is as replete with wisdom as it is novel and startling in its wonderful analysis of the uses and the abuses of natural delights. But no wise reader will fail to see the warning it contains against the selfish indulgence in pleasures for their own sakes, and against a life of mere cupidities and appetites. Nowhere is drawn in blacker hues a description of those who "do the works of the callings for the sake of diversions; men-beasts, corporeal and sensual; of unclean spirits; idlers and sloths; public burdens, who lie in bed and think of nothing but the means of finding others of their own sort to talk, eat, and drink with."

The true temperance, then, which consists not in an unnatural abstinence from all wholesome pleasures, but in their moderate and lawful use with the constantly preserved ability to restrain their abuse — this is the aim of the church's doctrine; and in this direction will lie the application of the Divine injunction of fasting as practised in the New Church. The practical duty of fasting as a discipline of the outer into obedience to the inner man is the burden of the moral teaching of the Doctrines throughout. In passages like the following it is defined in unmistakable terms:

It has been observed that when man is in the sensual principle and not elevated thence, he thinks of nothing but what is of the body and the world; in this case he is not willing to gain any acquaintance with the things of eternal life, yea, he is averse from hearing anything of that life. To the intent that I might know that this is the case, I have occasionally been let down into the sensual principle, whereupon this unwillingness naturally presented itself,

and the spirits also who were in that grosser sphere infused base and scandalous things; but as soon as I was withdrawn from the sensual principle, such things were dissipated. In the sensual life there are many who indulge in the pleasures of the body and have altogether rejected thinking beyond what they see and hear; and especially every thought concerning eternal life. Wherefore, all such make light of both the latter and the former thoughts, and when they hear they loathe them. Such spirits abound in the other life at this day, for troops of them come from the world; the influx from them prompts man to indulge his favorite inclinations, and to live to himself and to the world, but not to others, except so far only as they favor him and his pleasures. If a man wishes to be elevated from these spirits he must think about eternal life. (A. C. 6201.)

The "withdrawal from sensual pleasures" and the "thinking about eternal life" are exercises, therefore, which are naturally if not indisputably connected together; and since we are not taught that the sensual principle is to be destroyed as wholly noxious, but rather to be enjoyed in subordination to the rational and spiritual principles, the duty of occasionally "withdrawing from the senses" in some regular method of fasting as a part of our religious discipline, seems clearly indicated.

Again we read:

It has occasionally come to pass that I thought with eagerness about worldly things, and about such as are matters of concern to the generality of mankind, about possessions, the acquirement of riches, pleasures, and the like; on which occasions I observed that I had relapsed into the sensual principle; and that in proportion as the thought was immersed into such things I was removed from consort with the angels. Hence it was made evident to me that they who are deeply immersed in such cares cannot have commerce with the angels in the other life; for when such thoughts occupy the whole mind, they carry the soul downwards and are as weights which draw it down; and then they are regarded as an end; they remove from heaven, to which man cannot be elevated except by the good of love and of faith. This was made still more manifest to me from this circumstance: in a time when I was led through the mansions of heaven and was in a spiritual

idea, it happened that I suddenly lapsed into a thought concerning worldly things, whereupon that spiritual idea was instantly dissipated and became as none. (A. C. 6210.)

How shall we reconcile this teaching with the doctrine which not only represents bodily pleasures as legitimate diversions of charity, but charity itself as consisting essentially in the diligent performance of one's worldly occupation. One way would be to hold that a proper medium between the two states was the only normal or wholesome condition of the Christian's life in this world; that when indulging or occupied in pleasures or in business we should be only half engaged in the thing before us, our minds being all the while partly absorbed "in the things of eternal life." But nothing could be farther from the church's real teaching than such an interpretation. On the other hand, we are emphatically taught that as "all power is in ultimates," whatever we engage to do we must do, for the time, with all attention, interest, and energy. The fact that we are absorbed wholly for the time being in our pleasures or in our mechanical, mercantile, or professional duties, does not at all hinder the inner life of charity from continually animating all we do, provided that, in its due season, we also close the doors to the world, enter into our closet and go upward in our prayers, our meditations, and our affections to the mountains of our help. Every thing in its own proper time and place, and a proper time and place for every thing, is the plain, practical law laid down in the church's teaching in regard the to religious discipline of our life. Our week days are not to be turned into Sundays, nor Sundays into week days. See what the Doctrine of Charity says about the Christian "common soldier:"

He is a charity if he does his work sincerely, justly, and faithfully. He hates unjust depredation; he abominates the unjust effusion of blood. It is quite otherwise in battle. He does not then abominate it, because he does not think of it, but of the enemy as an enemy who desires his blood. His fury ceases when the sound of the drum calls him to desist from slaughter. Before the battle he raises his affections to the Lord and commends his life into the Lord's hand; and he then lets them come from their elevation

into the body and becomes brave; and all the while his thought of the Lord of which he is now unconscious, remains in his affections above his bravery. (D. C. 107.)

Also of the tradesman, who is a "charity in form," we read:

He loves business as the principal of his office and money as the instrumental; he loves the employment which is the good of use, and not the means more than the employment. He does not indeed make this distinction himself, and yet it is made by his looking to the Lord, and shunning evils as sins. It is impossible for a man to know the hidden things of charity in himself, because he does not see them. But the Lord sees them. (D. C. 108.)

In other words, the "Father seeth in secret." The "signs of charity," or those things by which these hidden, interior motives of charity do "come to the sight and sense of man," and thus may be known, cultivated, and strengthened are, as we are further taught in the "Doctrine of Charity," chap. viii., "the externals of worship, which are externals of the body and of the mind." These include besides the duties of public worship, "private prayer, reading the Word and pious books, meditating on God, heaven, eternal life, and salvation, reflections on one's inner life, to discriminate between that which is of God, and that which is of the devil." That these duties can best be done if a certain stated season be appointed therefor, is without question. The Writings distinctly recommend their being practised before coming to the Holy Communion. That the season of Lent is the only time for attending to them no one would contend. That the observance of Lent as a season for fasting in the manner here described — namely, as a temporary withdrawal from the worldly and sensual occupations of mind and body, so far as consistent with one's proper duties in the community — would constitute in itself an elevation of man permanently into a more heavenly life, is an idea not for a moment to be entertained. But that this observance is a means to the end desired which has very much to commend it, that it is in entire harmony with the real teaching of the church, and that until a better plan

totle, who is represented as teaching a kind of nebular hypothesis, Bach, who plays an organ in "fine dark clothes" and wearing a diamond ring, and an Indian girl who says "me love music much."

It is difficult to see how any one who puts aside the Scriptures can give us any but a meagre, notional, and unworthy picture of the spiritual world.

ONE LIFE; ONE LAW. By Mrs. MYRON REED. New York: John W. Lovell Co. 1890. pp. 223.

IN this neat volume Mrs. Reed treats first of the Lord teaching with authority, and then of the power that is in spirit. This brings her to the development of mankind from an animal to a spiritual state, and she presents the Hegelian view with appreciative reference to Le Carte, Darwin, and Weismann. Following this she speaks of the conditions pertaining to the attainment of the true life. Two independent papers, on Job as an epic of spiritual significance, and on prayer as a means of growth, are added. It is a helpful, formative book, going over great heights somewhat rapidly, but all the time rational.

The Universalist Quarterly for July was an interesting number, containing more than the usual amount of undenominational literature. In a paper on "Theological Piracy," Rev. Varnum Lincoln endeavored to show the meanness of covert Universalism, but is not truth free? Dr. Wm. Tucker had an excellent article on "Brain and Mind." In a paper on "Mohammed," Dr. G. T. Flanders took the view which our people hold of the Providential mission of that teacher, and valuable extracts from his doctrines as to God, Prayer, Salvation, and Judgment were made from the Koran. The "General Review" dealt with the Jews in an instructive way, exhibiting their modern progress. In a kindly notice of Mr. Giles's "Why I am a New-Churchman," the editor does not fully distinguish our doctrine from Patripassianism, but he says that "the spirit of the book is admirable."

The Church of the Academy and the General Convention, is the title of an anonymous pamphlet of a controversial character. It examines the complex organizations over which Mr. Benade presides, and gives reasons for regarding them unfavorably. The secret order of the Academy is described with apparent knowledge of the facts.

THE NEW CHURCH.

THE GENERAL CONFERENCE.

THE Eighty-third Session of the General Conference of the New Church was held in Addison Hall, Addison Road, Kensington, London, and commenced its sittings on Monday, the 11th August, 1890, at seven o'clock.

After the preliminary religious service conducted by the president of the last session, the Rev. Joseph Deans, a Committee on Credentials was appointed and the signing of the Roll ensued. When completed the signatures numbered one hundred and twenty, consisting of thirty-four ministers and eighty-six representatives. In connection with the signing of the Roll a special resolution admitted the representatives from the two newly-formed Manchester societies to this privilege, and later on the societies were formally incoporated.

The actual business of the session began in earnest on the Tuesday morning, at ten o'clock, in the presence of a large and full Conference. On the motion of the Rev. R. L. Tafel, seconded by the Rev. J. F. Potts, the Rev. John Presland was appointed president, in accordance with the nomination of the previous session; the retiring president, the Rev. Joseph Deans, was elected vice-president; and the Rev. Eli Whitehead reappointed secretary.

The absence from conference, through indisposition, of the vice-president of the previous session, the Rev. Richard Storry, was much regretted, but a resolution of condolence transmitted to him by the president, elicited an interesting reply.

Certificates of Ordination were presented to the Revs. Arthur Faraday, H. W. Freeman, and George Meek. The Revs. Jabez Fox and J. R. Hibbard, D.D., being present as the official messengers of the General Convention of the New Jerusalem in America, received a hearty welcome, and were invited by resolution to assist in the deliberations of Conference and address the chair whenever they should desire to do so. In response, Dr. Hibbard addressed the Conference, and the Rev. Jabez Fox read the Address of the General Convention to the Conference and Church in Great Britain. A similarly cordial welcome was ac-

corded to the Rev. J. J. Thornton of Melbourne, Australia, who — as one of the ordaining ministers of the Conference — was already entitled to all the privileges of membership, and whose interesting speech in acknowledgment of the hearty welcome he received greatly delighted the Conference. The Rev. W. Rees, of Llechrydd, Cardiganshire, lately a Congregational minister, was also officially welcomed, and responded in an eloquent and earnest speech, though laboring — as he explained — under the difficulty of not being in the habit of writing, thinking, or speaking in English.

These earnest utterances formed a fitting prelude to the record of practical missionary work presented in the excellent and exceptional report of the president of the previous session, the Rev. Joseph Deans, which came up for consideration on the Wednesday morning. The Leeds society having generously extended to Mr. Deans an unusual measure of liberty, had enabled him, during the year of his presidency, to visit more than forty-five societies, and to devote to this work a hundred and eighty nine days, including twenty-six Sundays. The report noticed with pleasure the unprecedented activity in building operations during the past year, Manchester, North and South, having completed two splendid edifices, while four societies are in the act of building, and four more contemplate immediate action. To give effect to the suggestion relating to missionary operations, eight resolutions were appended, recommending the concentration of missionary effort; visits by the president to the small societies; increased missionary interest; the coöperation of societies by lending the services of their minister for missionary work; increased monetary aid; the grouping of small societies; and the exercise of fostering care in relation to new ones. The report also recommended the appointment of a small committee to advise with the members of small societies contemplating building, so as to secure eligible sites, judicious trust-deeds, and commodious erections. In discussing these resolutions, which were all ultimately carried, many useful suggestions were offered. Spasmodic effort was discouraged, and combined and concentrated action advocated. One speaker affirmed that Conference ought to appoint the vice-president, National Missionary, at an annual salary of £200, with an additional £100 for travelling expenses. It was pointed out that missionary work was crippled in every direction for want of earnest suitable men and more

money, and that at present all was being done which could be reasonably expected. A letter had been received by the president of the last session from a small band of New-Churchmen in Allahabad, India, asking the Conference to confer upon one of their number the office of an ordaining minister. In reply, he had recommended them, if they had suitable members, to "ordain them, either by the authority of individual societies, or by the authority of the representatives of the societies assembled in Conference." The report noticed with regret the resignation by the Rev. W. C. Barlow, M.A., of his office as a New-Church minister, on the ground that he has joined the ranks of Congregationalism.

We note with satisfaction that the official organ of the Conference, *The New-Church Magazine*, has succeeded in increasing its circulation and in diminishing its debt; though there is still abundant room for improvement in both respects.

Several of the committees appointed by last session presented highly interesting reports. Among the most important was that of the carefully selected Committee of Ministers — namely, the Revs. J. F. Buss, T. Child, Joseph Deans, John Presland, J. R. Rendell, R. R. Rodgers, R. Storry, R. L. Tafel, and W. Westall — to whom the Accrington Conference in 1888, referred the consideration of "the whole subject of the ministry in the light of the teachings of the Church," and who were reappointed by the session held last year at Radcliffe. Their report stated that all the members except the Rev. R. R. Rodgers, who was absent fulfilling a public engagement, had met at Leeds on the 30th and 31st October, when the following resolutions were adopted:

1. That your committee recognize the necessity of a New-Church Ministry.

2. That the uses of the Ministry consist (*a*) in caring for the salvation of souls, in teaching the way to heaven, and leading those who are taught (Life 39;) (*b*) in the administration of the Sacraments (A. C. 3670,) and (*c*) in Benediction and the solemnization of marriage (C. L. 308).

3. That the doctrines of the New Church teach admission into the Ministry by Ordination.

4. That it is not desirable that candidates should be ordained before they have had experience of ministerial work for at least two years, and have given proof of their ability to do the work of ministers.

5. That while the Writings of the church give no specific directions as to the mode of embodying the principle of grades in the ministry, they clearly recognize the existence of three such grades.

6. That it is advisable to change the title "Licentiate" to that of "Recognized Leader," and that no Leader shall be recognized without the vote of Conference.

7. That Recognized Leaders be inaugurated into their office by a public religious service.

8. That a Recognized Leader shall perform the ordinary uses of the ministry in the society of which he is recognized as Leader.

9. That order in the ministry is such order as may be from time to time adapted to the needs of the church, looking to the standards set before us in the Word and the Writings.

10. That the Conference should annually appoint a confidential committee with which societies should consult before engaging a Minister or Leader not already recognized by the Conference.

The report on Foreign and Colonial Addresses admirably illustrated the gratifying though slow progress the New Church is making in foreign lands, the secretary, as he graphically put it, "beating the record by travelling round the world in less than thirty minutes." Equally satisfactory was the report on the work of the New-Church Evidence Society in relation to Isolated Receivers, to whom the president was requested to write a Fraternal Address.

The eighty-third Conference will be memorable to all who took part in its deliberations for the exceptionally difficult and painful business which engaged much of the time and engrossed the most earnest thought of the session. The subject referred to — which was debated for six hours, and cast a shadow of sadness over the Conference during the whole week — will be sufficiently explained by the following resolutions, which appear in the Minutes under the numbers indicated.

152. *Resolved*, That this Conference hereby declares that the teaching set forth in the editorial remarks at the close of an article in *New Church Life*, for June, 1890, entitled the "Laws of Marriage and of Pellicacy" is utterly opposed to the doctrine of the New Church, and that the circulation of such teaching brings scandal upon the church and encourages wickedness.

153. *Resolved*, That the Rev. Robert J. Tilson be affectionately but urgently requested to repudiate the teaching contained in the issue of *New Church Life* for June, 1890, upon the subject of Pellicacy, and to cease to act as agent for that periodical, and also to withdraw from the institution which publishes that periodical as its official organ.

154. *Resolved*, That this Conference postpones further action upon the question referred to in the preceeding resolution, to give Mr. Tilson an opportunity of fully considering his position.

No fewer than forty-one speakers took part in the debate, but the utmost self-restraint and decorum were maintained throughout. The first resolution was carried by the overwhelming majority of ninety-seven to five; the second by a majority of thirty-eight; and the third by a majority of twenty-seven.

One entirely new feature in connection with this year's Conference was the meeting of the sessional committee of Ministers and Leaders, appointed by Minute 143 of last session, which preceded it. About twenty-eight Ministers and Leaders met in the Kensington Church on Thursday and Friday, August 7th and 8th, and discussed papers or resolutions involving several questions of much practical importance. Thus the Rev. Joseph Deans read two exceedingly interesting essays on "The Practical Training of Ministers," and on "Independent Isolation and Coöperative Combination;" and the Rev. P. Ramage, in a very earnest paper, advocated the abolition of the office of ordaining minister, but failed to carry a proposition in support of his contention. The Revs. J. F. Buss and J. T. Freeth were more fortunate, respectively succeeding in obtaining the sanction of the committee, and subsequently the approval of Conference, in behalf of proposals to secure a more efficient attention by the church to the claims of the young, and to consider the desirableness of revising the New-Church Catechism. The impression of those taking part in this meeting was that the new movement has undoubted possibilities of usefulness, which render its continuance and permanent establisment well worth an effort. — *New Church Magazine.*

THE PACIFIC ASSOCIATION.

We are delighted to learn that the twelve Societies, large and small, on the Pacific coast, have all assented to the proposed constitution of the new Association, and that the first meeting of it will be held soon. We have heard it intimated that the constitution is extremely democratic. So be it, if the brethren prefer; the other extreme has existed for some time; but we think that our people are going to enjoy middle ground when these experiments have been tried.

CANADA ASSOCIATION.

The report of this Association's meeting in Berlin, Ont., in July last is at hand. The session seems to have been an animated one, and it would appear that the German brethren, who incline to be extremists one way or the other, prevailed in one matter to be regretted, namely, in retiring from his missionary work, Mr. T. M. Martin, on the ground that he was a layman. It is difficult to see how our cause can be benefited by excluding from his work a man confessed by all to have been highly useful.

THE RELIGIOUS WORLD.

MISSIONARY FRUITS.

REV. CHARLES PHILLIPS has made public the following summary of results from missionary work in the Samoan group of islands in the Pacific:

Heathenism utterly abolished; the people gathered within the influence of the gospels; churches and pastors' houses erected by themselves in nearly every village; a native educated ministry provided, and supported by themselves; an institution for the training of those ministers, containing over one hundred young men, carried on without any assistance save for the tutorial staff; the Bible and other volumes translated into the native language, and the cost fully paid for; local contributions, amounting last year to £3,184; the children everywhere receiving the elements of a simple education; native missionaries sent forth as pioneers to many islands that are now evangelized, and still being sent to New Guinea."

WHAT MINISTERS EFFECT.

THE much greater growth of Episcopalianism of late years in New York in comparison with Presbytarianism has led to some study of the case. Rev. Dr. Schauffler thinks that he has found out a reason for the fact:

There are in this city seventy-nine Episcopalian churches and chapels of all kinds, and they have to care for them one hundred and seventeen ordained men. On the other hand the Presbyterians have fifty-four churches and chapels of all kinds, and just fifty-four ordained men to care for them. This one fact is in itself quite enough to account for the relative growth of the two bodies in this city. Not until the other evangelical bodies in this town copy after the Episcopalians and multiply their force of ordained workers will they be able to match themselves with that body in the growth of their churches.

TOBACCO.

DR. J. H. KELLOGG in the *National Baptist* has lately brought a severe indictment against the weed:

There is no doubt that a large share of the hysterical girls, and the boys who have a tendency to inebriety, owe their condition to the tobacco habits of their fathers. I have seen numerous dreadful illustrations of this. One gentleman brought his boy to me, who, he said, "seemed to have been born with the nerves all on the outside of his body." When a child, he had the St. Vitus' Dance. As he grew older, and recovered from this, it was found impossible to keep him in school; for he became exhausted at the least exertion, could not sleep nights, and

his nervous system seemed a complete wreck. I looked into the case carefully, and could find no reason in the boy for his extreme nervous condition. Finally, I asked the father if he used tobacco. He replied, "Yes, I've used it all my life, began when a mere boy, and it hasn't hurt me a particle." I told him that his son was suffering from its injurious effects, and that the only time to cure him extended back of his birth.

THE SUNDAY SCHOOL.

It was a wise word about the Sunday School which Rev. G. M. Boynton, D. D., said at Roseland Park:

Now, as to the study of the Bible. I have maintained, as one especially interested in the Sunday School that it is far more than a school merely for the instruction of the children. It is not simply the kindergarten of the church; it is not simply the primary school. It is the place where all who will may gather and study the Word of God; and more and more largely I think it is true that not only the little ones but the young men and young women delight to gather to study the Word of God.

LIBERAL CALVINISTS.

Prof. E. D. Morris, of Lane Seminary writes candidly to the *New-York Evangelist:*

We are Calvinists, but we estimate more highly the broad work of the Spirit, the freeness of His gifts, the abundance of His provisions for the regeneration and the sanctifying of men. Nay, more! — we are the better Calvinists because we do not follow Calvin at these and other kindred points; because we hold what we believe that Calvin himself would have held, had he been permitted to see what we see, and to learn what we have learned respecting the nature and the adaptations of that Gospel which it was the joy of his heart, as it is our joy, to accept and proclaim, in the good old Augustinian or Pauline form.

THE SECOND ADVENT.

In his "Nature and Method of Revelation," Prof. Fisher, of Yale University, shows how the ground is given to negative criticism by those who can make no reply:

Most candid scholars at present prefer the hypothesis that the reports of the Lord's discourse, which, it must be remembered, are translations of it into Greek, and in an abridged form, are tinged by a subjective anticipation of the disciples, the results of their own thoughts and yearnings with regard to a point left indefinite in the Lord's prophetic teaching, the design of which was to afford glimpses of grand turning-points in the development of His kingdom.

is devised the spiritual welfare and religious life of the church would be vastly promoted by a wise employment by the ministers of this sacred season, is the confident conviction of the writer. Many speculations and theories and doctrinals will not affect the practical object of leading the members of the New Church away from a life "absorbed in the pleasures, the riches, the possessions of the world," or out of the sensual principle in which those are who are "deeply immersed in such things." Forbidden to teach that these things are wrong, where shall we find the efficient method of controlling their indulgence, if not in a true doctrine of fasting or disciplinary abstinence as exemplified in our Lord's own practice and as taught in His own words? And how can this be more fittingly and impressively inculcated than by the sincere and reverent observance, each year, of that season which in its time, its duration, its origin, and its significance is burdened with the one great lesson and example: "He that saveth his life shall lose it. He that taketh not up his cross and beareth it after Me is not worthy of Me."

Washington, D. C. FRANK SEWALL.

"BUT FOR A MOMENT."

I WILL not think of thee as gone afar
To some invisible and distant shore,
Unreached by human eye or earthly lore,
Farther from me than the remotest star
Where undiscovered constellations are
The sparkling dust of Heaven's eternal floor;
But rather say, "Why should my heart be sore?
After the long day's tumult, toil, and jar,
Thy work is done a little while before
My own, and thou hast entered, gladly free,
Into another room, and left the door
Of its calm peace and rest unclosed for me
To follow soon — and in a moment more,
My darling, I am coming after thee!"

—*Elizabeth Akers, in the Independent.*

OPEN LETTERS.

THE USE OF WINE.

Editor of the New-Jerusalem Magazine: —

In your issue for September, Rev. S. S. Seward takes the General Church of Pennsylvania to task for reporting to the General Convention,— "that the custom of using wine at the social meetings of societies is general throughout the General Church of Pennsylvania." (See that report printed in full in *New Church Life* for August.)

Mr. Seward says,—

> I do not suppose there is a single society, or a single individual for that matter, outside of the General Church of Pennsylvania that would not be shocked at the bare proposition to use fermented wine as a customary beverage at its social meetings, especially as a means of promoting harmony and good feeling, or even of protecting the young against future excesses.

In so saying, Mr. Seward conveys an idea which I think calls for a protest. When a priest of the New Church, placed over the principal society, in the largest and most important city on this continent, makes such a sweeping statement as the above, he should be certain that actual facts will bear him out as to its correctness; above all he should be in accord with the teaching and doctrines contained in the divinely authoritative writings given by the Lord to the New Church.

Now at the outset of my remarks I would say that I am neither an Academician nor yet a member of the General Church of Pennsylvania. I trust, however, that I am loyal to the doctrine and teaching in these divinely given writings. My experience as a New-Churchman extends over a period of upwards of thirty-three years. During that time I have been at a great number of distinctively New-Church social gatherings of those not belonging to the General Church of Pennsylvania. In fact, I can truthfully state that I have never attended a social gathering of any of the societies belonging to that General Church. But, notwithstanding this latter fact, I have been present at many New-Church social gatherings where wine was used as a beverage, and I am in favor

of its use for the reason that these Divine writings distinctly and most clearly teach that it is proper to be used on such occasions.

Not two weeks since I had the privilege of attending a most delightful social gathering in this city, at the house of a much esteemed New-Church family. All present, with one exception, were avowed members of the New Church, but not members of the General Church of Pennsylvania. After some time devoted to amusements and social converse on the truths of the church, light refreshments were plainly but beautifully served, with pure native wine and Canadian whiskey (which, as you will see from the inclosed circular is the finest and purest in the whole world, because of certain very stringent regulations enforced by the government of Canada alone). "Wisdom purified, may be compared with alcohol." (C. L. 145.)

A priest of the Lord's New Church proposed two toasts: "The New Church" and "Distinctive New-Church schools for our children." This he followed by a most instructive, interesting, and profitable speech on the subject of education from the standpoint of the New-Church writings. Other toasts followed, and appropriate remarks were made by the speakers. There were present a goodly number of ladies, gentlemen, and young people, all of whom to the youngest were offered and with one or two exceptions partook of the wine and joined in the toasts. The benefit to all in hearing live New-Church subjects discussed, with the citing of instructive passages from the Writings and under the inspiriting influence of those liquors which correspond to Spiritual and Celestial things, was the subject of common remark not alone at the time, but for days afterwards when opportunity offered.

From the tenor of Rev. Mr. Seward's letter this will certainly be "most shocking news" to him and to those who sympathize with him. But pray why should it? Where in the Divine Writings of the New Church does Mr. Seward find the warranty for the position he has taken? He does not cite a single passage to support it. Why not? Simply because he cannot — and I challenge him to do so.

In support of the contrary I would respectfully refer him and others to T. C. R. 820, where he will find this written in connection with social life: "And then they are invited by those there (i.e. in the society) to feasts, and noble wine is given them to drink from crystal cups."

Mr. Seward must know that noble and generous wine cannot be otherwise than intoxicating, that is fermented. (D. P. 284.)

In the Adversaria, this may be found: "Wine is thus gladness or heavenly joy, for then (with the regenerate) it exhilarates and only excites those things which are of charity." See also Swedenborg's own example in taking one or two glasses of wine (not grape jelly) after dinner. (Fernald's Life, 443.)

That generous wine is said to intoxicate, see C. L. 461. "Getting intoxicated with generous wine." Also, T. C. R. 570.

As a layman I protest against the confident and authoritative manner in which Mr. Seward puts forward his own pure assertions and assumptions on this question as the teaching of the New Church, because to the laity they come with the authority pertaining to his high office, and as being false and erroneous are to that degree the more dangerous and mischievous. He has allowed his own preconceived ideas and notions to take the place of the teaching of the doctrines. In support of my contention, I beg to refer him to T. C. R. 747, where are these words:

> And then the servants in waiting took loaves from the two tables near the candelabra, and cups now filled with wine from the tables at the corners of the room, and gave to each of the guests his bread and his cup, and they ate and drank.

Again in T. C. R. 367:

> Charity and faith can no more be separated and yet be anything, than food and water, or than bread and wine with man; for food or bread taken without water and wine merely distends the stomach, and as an undigested mass destroys it and becomes like putrid filth. Water and wine without food or bread also distend the stomach, and likewise the vessels and pores, which being thus destitute of nutrition, emaciate the body even to death.
>
> This comparison is also just, since food and bread in the spiritual sense signify the good of love and charity, and water and wine signify the truth of wisdom and faith as may be seen in A. R. 50, 316, 778, 932.

Again in T. C. R. 742:

> And they followed him into the dining hall, where they saw a table magnificently prepared. In the centre was a high pyramid of gold having on its forms in triple order, a hundred dishes containing sweet bread, with other delicacies made of bread and wine together. And through the middle of the pyramid there welled up, as it were, a fountain of nectareous wine, the flow of which parted at the top of the pyramid and supplied the cups . . . the cups were of pellucid gems.

Again in T. C. R. 744:

> Their cups were filled with wine from the fountain streaming from the great pyramid, and they ate and drank.

I could cite other passages but the foregoing should be sufficient.

In the face of the above, what can we think of Mr. Seward's statement that the General Convention objected to the "doctrine" by which the custom of using wine was defended? I can only think, and the facts bear me out, that the General Convention thus objects to the Lord's own teaching, and thus to the Lord Himself!

I maintain that I have established the contention that Mr. Seward's letter conveys an utterly false and erroneous idea of the New-Church teachings on this subject.

In order that Mr. Seward himself may realize how far he has allowed his own notions and prejudice to take the place the doctrines should occupy in his mind, I would ask him to read carefully and calmly the whole of T. C. R. 740, 741, 742, 744, and to imagine himself one of the invited guests to the heavenly banquet there described. What would the princely host think of his attitude towards these heavenly teachings, were he there and then to utter and assert similar notions to those contained in your September number.

I would here specially call the attention of Mr. Seward and all your readers, to T. C. R. 740, where after describing the inexpressible magnificence of the things which these invited guests saw, it is said:

> And they saw many other things which no eye on earth had ever seen; and no one therefore had been able to believe that there are such things in heaven. While they were amazed at such magnificence, the angels said:
>
> "Do not wonder; the things which you see were not fashioned and wrought by any angelic hand, but were formed by the Builder of the Universe, and presented to our prince."

Will Mr. Seward please note this. Is not this the veriest Divine authority itself for the use of wine?

Is not the position and custom of the General Church in using wine at its social gatherings in strict accord with the usage at this banquet in the heavens, where we read of a "bubbling fountain of nectareous wine?"

And furthermore in reporting this custom to the General Convention, did not the General Church of Pennsylvania act in a similar way to the divinely appointed scribe of the New Church, who described the heavenly banquet to the receivers of these Heavenly Writings on this earth? This seems to me the only right and true way of regarding what Mr. Seward thinks would shock every New-

Church man and woman in this broad land, outside the General Church of Pennsylvania.

Toronto, Ont. A. K. Roy.

[Mr. Seward having brought forward this subject so emphatically, it seemed right to us that a reply should be inserted, though the writer goes so far as to commend whiskey, which, in his memorial to the *Swedish Diet*, dated Nov. 17, 1760, Swedenborg called "so pernicious a drink" that he would have been glad to see "the consumption of whiskey done away with altogether." He was so much exercised about its free use that he wrote: "The immoderate use of spirituous liquors will be the downfall of the Swedish people." If there is to be further discussion of this subject, it should be done without criticisms of a personal character. Editor.]

SWEDENBORG STUDIES.

ADSCITITIOUS.

Among the words which our early translators introduced into our books with a conscientious zeal for cognate words which entirely disregarded the reader's ability to get an idea, is "adscititious," a word not in use at all and almost unknown to learned literature. We give an instance of its use in the ordinary translation of A. C. 4988:

Good with a man is of a two-fold origin, namely, from what is hereditary and thence adscititious, and also from the doctrine of faith and charity.

To find the hard word in a position where its meaning must be manifest, we turn to "Coronis" 8, and there read of "this adscititious volume," where the meaning plainly is the supplementary volume, the "Coronis" itself. It is remarkable that the word is not found at all in the New York edition of the "Coronis"; some one perhaps put in the obnoxious word, and then some reviser struck it out and had nothing to put in its place. But *voluminis adscititii* is not "volume" merely, it is of course "supplementary volume."

Now going back to A. C. 4988 we find that there are two sources of good to men, the latter of which is his religion and the former of which is his inheritance and acquisition, that is, what has been added to him through his hereditary life before his religious life as a rational life began. If this be

the right understanding, the phrase *ex haereditario et inde adscititio* contains two words used in the same manner, that is, adjectives in the neuter used substantively. The phrase may then be rendered, "from what is inherited and from that source acquired." The phrase is repeated, and it is said that a man acting thus is led as by blind instinct into acts of charity, but from religion he is led of his conscience. While we are upon the subject we must be permitted to narrate that in the first English translation the following note was added, certainly making sufficient stir when there need have been none:

> The translator is induced here to adopt the original Latin term *adscititius*, there being no other in our language which can so well express the author's meaning. The unlearned reader will easily collect the idea intended to be conveyed, when he is informed that the Latin *adscititius* is derived from *adsciscor*, which signifies to call or fetch in a thing in the way of aid; thus *corna adscititia* (adscititious hair) denotes a peruke, which is not natural hair, but hair called in to supply its defect.

Certainly we shall call in the hair, collect the idea, and think of the peruke, if it will please the translator, but we shall still be not very near to knowing the simple thing meant in the text.

"RATIONAL PSYCHOLOGY" IN THE CHRISTIAN UNION.

Editor's vacations now and then bring queer things into print. The *Christian Union* lately printed a notice of "The Soul; or, Rational Psychology, by Emanuel Swedenborg," beginning by saying that it might as well have remained unpublished, going on without giving any account of the contents of the work, and ending with "abnormal nervous organism" and the usual materialistic suggestions. The writer seems to be unaware that the work was written by Swedenborg some years before he entered upon the interpretation of Scripture, and he incautiously lets out the fact which is the glory of the book, that it first looked to physiological research as the pathway to psychological knowledge. The book was issued three years ago, and the notice has probably remained long in abeyance.

BOOK NOTICES.

THE TWO CHRISTIANITIES, OLD AND NEW. By the REV. JAMES F. BUSS. London: James Speirs. 1890. pp. 107.

THIS is a timely little book, originally a lecture, designed to reach both those who hold to the older Orthodoxy and those who are inclined to the New Theology of Andover and other schools. Mr. Buss shows that the position of the new school is one of honest search for truth, but that the clearest light is not found there, and he forcibly presents our doctrines as meeting every demand as to freedom from false and unworthy dogma, and as to spiritual and scriptural reasonableness. The more of such books we have the better for all concerned.

CITIES OF OUR FAITH. By S. L. CALDWELL, D. D. Boston: Houghton, Mifflin, & Co. 1890. pp. 422.

THIS handsome volume is a memorial of Dr. Caldwell, who was born in 1820, settled over the Baptist Church at Bangor, Me., in 1846, went to a similar charge at Providence, R. I., in 1858, was made Professor of Church History at Newton, Mass., in 1873, became President of Vassar College in 1878, and died in 1889. Jerusalem, Alexandria, Rome, and Constantinople are the cities treated of. There are also interesting essays on Ambrose, Benedict, the Mendicant Orders, and Roger Williams, and other lectures and addresses representing the different aspects of his life work.

THE DISCOVERED COUNTRY. By ERNST VON HIMMEL. Boston: 1890. pp. 234.

THE "Ernst von Himmel Publishing Company" is said to be the publisher of this neat book, but we regard the name as a fictitious one. The subject is heaven (*himmel*). The mode of treatment is the common one, of a narrative. The point of view is materialistic. The result is a story which, with some touches of reasonable description, is full of what is sensuous. The spirit plays on the piano, learns that heaven has no God, has much to say about beautiful women, dogs, and villas, and tells about Aris-